THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."—I JOHN 5: 2-3.

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AN INTERESTING INTERVIEW.

PRESIDENT JOSEPH F. SMITH STATES THE POSITION OF THE CHURCH ON POLITICAL AND OTHER MATTERS.

[THE most recent cry against the Latter-day Saints is that the Church authorities interfere in the political affairs of Utah and surrounding states. Fault has also been found because leading Church members interest themselves in the industrial and commercial development of the country. The following is a fair presentation of an interview which Mr. Henry Hall had with President Smith on these questions. It is taken from the *Pittsburg Times* of April 4, 1905.—ED.]

"The Church of Jesus Christ of Latter-day Saints does not direct, nor attempt to direct, who shall or shall not be elected to any office, high or low, in the State of Utah. With regard to the charge, continually and persistently made, that Apostle Reed Smoot was the church candidate, and that by church dictation and through church domination in politics, he was elected to the United States Senate, I want to say to you, in the presence of these three gentlemen, who have full knowledge of all the circumstances, that I had no more to do with his election, nor had they, than you, living in Pennsylvania, had, except that at the polls I may have voted for members of the Legislature who in turn supported him in the joint legislative convention for that office."

This positive, unequivocal statement was made to the "Times" correspondent by President Joseph F. Smith, of the "Mormon" Church. The three men

whom he called as witnesses were Presidents John R. Winder and Anthon H. Lund, his colleagues in the highest office of the Church, and Apostle Charles W. Penrose, one of the Twelve, and editor of the "Deseret News," the official organ of Mormondom.

"And if you ordered us to vote for Reed Smoot," said President Winder, with a broad smile, "there are two of us here who flatly disobeyed you, for Brother Penrose and I are Democrats, and I certainly didn't vote for Republican candidates for the Legislature who voted for Smoot for Senator."

"Neither did I," declared Apostle Penrose, "I voted for the Democratic candidates."

"There, you see how 'Mormons' are divided politically," said President Smith. "Here are four of us together, and two are Democrats, one my counselor and associate in the First Presidency, and the other an apostle of the Church. That ought to show how little there is in the charge that 'Mormons' vote as they are told to vote by the church officials."

"'Mormons' are like other citizens of the United States," said President Lund. "They are divided politically. I think the division is about an equal one, and those who are Democrats voted against Apostle Smoot."

"I will say further," continued President Smith, "that Reed Smoot no more represents the First Presidency, the apostolate, nor the Church, in the United States Senate than does his colleague, George Sutherland, who is not of our faith and Church.

"Let me say further than that," said President Smith, growing more and more emphatic, "to you and to the country, that Thomas Kearns, former Senator from Utah, and now active in this crusade against the Church, has come to me time and time again, and urged me to use my influence with Senator Smoot to get him to resign his seat in the Senate, and that I have invariably told him that I had nothing whatever to do with Smoot's election. I did not help to put him in the Senate, I am not in politics, and I will not be led nor driven into politics. The Republican party of Utah elected Reed Smoot to the Senate, and is responsible for his being there. I am not, nor is the Church. I will also add that, while pleading with me to get Reed Smoot to resign, Mr. Kearns also pleaded with me to help him to be elected to succeed himself, and that to both pleas I made the same answer, 'I am not in politics, and will not be led into politics.'"

This is the answer, made by the highest officers of the "Mormon" Church, to the charges that Reed Smoot, one of the Twelve Apostles, was elected to the United States Senate by and through their influence and dictation.

"And let me say something on that point," volunteered Apostle George A. Smith, son of Apostle John Henry Smith, a prominent man in the Church—father and son being both members of the apostolate—who had entered the room while the foregoing statements were being made. "When Reed Smoot was a candidate for the Senate, the Kearns people right here in our convention in Salt Lake county, united with the Smoot forces to nominate candidates for the legislature against the Sutherland forces. It was a 'Mormon'-Gentile combination against another 'Mormon'-Gentile combination, for the Republicans were divided between the two candidates without regard to church affiliations. I am a Republican and have been since boyhood, and I am a

Federal officeholder, appointed by President McKinley. I have stumped every corner of Utah for the Republican cause, and no official in the Church has ever hinted to me, let alone dictated, what should be my political course—not even my own father.

"It should be said, in this connection," remarked President Smith, "that this stumping was done by Brother Smith before he became an apostle. He was only recently appointed to that office."

"While Reed Smoot is an apostle," said Apostle Penrose, "there is nothing in that fact incompatible with his holding any civil office. Nor, while there has been as much ground for it as there is in his case, has the objection made to him ever been raised before. He is not the first apostle elected to Congress. George Q. Cannon, who was an apostle and counselor to Presidents Taylor, Woodruff, and Snow, served several terms in Congress as delegate from the Territory of Utah."

"That is true," said President Smith. "And, moreover, there is nothing in the holding of the highest offices in the Church which would prevent a man from holding any civil office, nor from engaging in any legitimate business. It is one of the beauties and excellencies of the Church of Jesus Christ of Latter-day Saints that there is not within it a man, high or low, who has not some interest or pursuit from which to produce his own living and that of those dependent upon him. He does not have to take it out of the church tithing, nor live by the 'passing of the hat.' It is to that, however, that some would reduce us—merely a praying, preaching, singing crowd, getting our living out of the people, and by passing the contribution box. We are charged with 'commercialism' because we follow the principle taught by the Church that every man ought to make his own living if he is able, and that there is nothing in his doing so to prevent his holding the highest offices, provided that his business pursuits do not interfere with his church duties.

"Our plan is for every man to earn his own living," he continued. "Why, look at President Winder, here. He is my first counselor, and my colleague. He is a farmer, and has been for years, and has raised as much wheat and other articles of farm produce as any man in Utah. He is a stock raiser, and to-day, if you want to buy the best Jersey cow in Utah, go to John R. Winder, and he will sell it to you."

"I won't sell him the best Jersey cow in Utah," said President Winder, "because I want to keep her myself, but I will sell him a good one."

"Our Church differs from other churches," President Smith went on, "in that it looks after the temporal as well as the spiritual welfare of its people. It not only aims to fit and prepare them for a home in a better world after death, but to aid them to happy homes while here on earth.

"Man was made from the dust of the earth, and into his body God breathed the breath of life, and he became a living soul. He is a compound of earth and heaven. While on the earth, he must get his living from it, and the Church teaches him to make the best use of his opportunities and his abilities of body and mind. The Church does everything possible in that direction. We are charged with commercialism because we are engaged in various industrial enterprises. From the very nature of the conditions under which the Church was established in Utah, that was imparatively necessary. When

the 'Mormons' came here to make new homes for themselves, 1,000 miles in any direction from civilization, they were in poverty and distress. They had been driven from their former habitations, and were practically destitute. It was absolutely necessary that the Church and the church authorities should take hold and help the people to make homes and minister as far as possible to their own wants. All the temporal power the Church ever exerted in Utah was in the direction of helping the poor make homes for themselves, to develop industries, and thereby tend to the establishment of independence and comfort.

"President Brigham Young led the way in this. He established many industries, among them woolen mills, tanneries, nail factories, iron works, and many others. We make our own clothing here. I wear a home-made suit of clothes now, and have worn nothing else for many years, believing in patronizing home industries. Remember that every article of manufacture, and everything which we could not produce or make here, had to be hauled one thousand miles across the plains. The merchants charged from one hundred to five hundred per cent profit on these goods. It was a drain that a poor and struggling community could not stand. Why, we paid $75 a hundredweight for nails, and then we started a nail factory and made nails out of old wagon-tires. As far back as 1852 the Church attempted to start the sugar industry by raising the sugar beet and establishing a sugar factory. The Church invested in it, and got the people to join it. Large sums were expended, but the experiment was a failure. The machinery was not what it should have been, and we lacked experience. That discouraged the people, and for a long time it was impossible to get them and the business men and bankers to put capital into the scheme. The Church was appealed to, and it went security for certain bonds to put the industry on its feet. For years it paid no dividends, but at last it became a success, the stability of the enterprise is assured, and the bonds could be paid off, but the holders will not part with them until legally redeemable.

"President Young, in order to prevent the people from paying the exorbitant rates charged for merchandise brought here, started the Zion's Co-operative Mercantile Institution—the Z. C. M. I., as it is generally called—not to make money for the Church, but to save money for the people. I was sent out through the settlements to get the people interested, and to get them to take stock. They were slow to go into the enterprise, having been discouraged by the failure of the sugar business when first begun. In every instance where I started a branch I had to head the stock subscription list myself."

"But, if it was a church enterprise," was asked, "why didn't the people obey orders and take the stock?"

"The 'Mormon' people aren't built that way," replied President Smith.

"No, indeed," chimed in President Winder, "they want to know where their money is going, and what is likely to be the return, before they let it out of their hands."

"These co-operative institutions have been very successful," resumed President Smith. "While the Church at first took stock in it to show good faith and to encourage the people, it has very little of it at present. Outsiders hold from 25 to 30 per cent of the stock now. In fact the Church has but little interest in any corporation. It owns a majority of the stock in the

Saltair pavilion at the lake, and the railroad between it and the city. That enterprise was gone into by the Church in order to provide a place where the young people could have proper and reasonable amusements, under church control, so that they might be protected from improper influences and be free from association with vice and profligacy. It also owns 51 per cent of the Salt Lake theater, which was built by President Young for the same reasons given with regard to the Saltair pavilion.

"I am charged with being connected with all sorts of corporations and business interests, and with using my position for the monopolization of trade. Some of these connections I have inherited with my office, as in the case of those just named. But the Church, in the early days, had to take the lead in the work of development, in order to make this a self-sustaining community.

"In the same direction, its officials, but not the Church itself, now encourage and help new and worthy enterprises. The corporations with which I am connected are not dominated by the Church any more than are similar organizations here carried on by those who are not of our membership. Their stock is on the market, quoted in the market reports, and those who will may buy it. One reason why I am president or director in many is that I am a stockholder in them. I have put my money in them, and, I believe I may say, the people have confidence in me and in my business judgment. My position as president of the Church does not weaken that confidence. We are not trying to crush out non-'Mormon' competition, nor any other competition. There is no desire to drive them out of business.

"If you will just walk down our main business streets," said President Lund, "you will see that the boot is on the other foot. The outsiders are rapidly getting control of the business in Salt Lake City."

"There is not, nor ever was, any disposition to keep out or drive out the non-'Mormons' and make Utah a 'Mormon' State, pure and simple," said President Smith. "The 'Mormon' people never dreamed of such a thing."

"Take the tithing fund," continued the head of the Church, taking up a subject of which much is being made just now by the opposition to him and his rule. "I don't own one cent of the fund, and I want to say here and now that I have never taken one cent of it in all my life. I can't handle that fund. Here are my two counsellors, who must be consulted, and who must consent to any use of that fund. Then there is the presiding bishopric of the Church, which manages its temporal affairs, receives the tithing and has it in charge. Then there are the Twelve Apostles. All these must be consulted, and must agree and consent, before one cent of that money can be expended. It is not exacted from the Church. It is a voluntary offering. Many do not pay it at all. Some only pay it in part. Nevertheless, I assert that no man has been excommunicated for non-payment of tithes. There are many uses to which it is put. One is the care of the poor. Over $60,000 a year is expended for that purpose. But, in our efforts to care for the welfare of the people, that is not all that is done for the poor. We take care of them until they can be provided with employment, if able to work at all. If unable to work, they are cared for. On the first Sunday of every month we fast, and every householder is expected to give the money thus saved for the use of the poor."

(*Continued on page 430.*)

APOSTLE HYRUM M. SMITH.

Apostle Hyrum Mack Smith is the eldest son of President Joseph F. Smith and Edna Lambson, and was born March 21, 1872, in Salt Lake City, Utah. In his childhood he was very carefully guarded by his mother, who was loath to let him go out of her sight, and who never permitted him or his younger brothers to go beyond the confines of the garden gate alone. Long after he reached the age of hundreds of the boys—and girls, too—that we now see playing in the streets until late at night, he was safely tucked into bed. His father, President Josseph F. Smith, would often gather round him the members of his family and teach them to shun evil, to be honest and truthful, associate with no bad companions, and with picture and narrative show them the results of doing right and wrong. Thus were Hyrum and the other children made the companions of their parents, friends unto whom they could go at all times, and pour out the inmost secrets of their hearts in full confidence. Hyrum grew up, developing to a marked degree the boundless love and impartial affection which he had been accustomed to see his father and mother mete out to their children, and his father to his wives. Until he left the paternal roof of his parents he would be visited by that ever loving father who must still kiss him and tuck the covers snugly around him. Even

to-day, whenever father and son meet, in the home, on the street, in the office, it matters not where, they meet with an affectionate and holy kiss. Hyrum was taught to love his home, and there he could always be found when no duty called him away. He attended the public schools, and later the Latter-day Saints' College, from which he graduated in June, 1894. On the 15th of November, 1895, he married Miss Ida Bowman, of Ogden, and on the evening of the next day he departed on a mission to Great Britain.

Upon arriving at Liverpool he was appointed to labor in the Leeds conference, where he engaged in regular missionary work. In October, 1896, he was called to preside over the Newcastle conference, which position he held until he was honorably released to return home in February, 1898. Upon arriving home he was at once set apart as a home missionary. He also acted as assistant teacher and as corresponding secretary of the 24th quorum of Seventy. He was employed at Z. C. M. I., where he remained until October 30, 1901. When the Salt Lake Stake was divided he became a resident of Granite Stake. Here also he labored as a home missionary, and later was called to act as Stake secretary of the Sunday schools, which office he filled to the satisfaction of the Stake authorities.

He was called into the quorum of Twelve Apostles to become one of that body on October 24, 1901, and was ordained to that high and holy calling by his father on the same day.

Hyrum M. Smith is a young man who has striven to profit by the excellent teachings received from his parents. He gives them and the Lord the credit for enabling him to say that up to the present he has never tasted tea, coffee, tobacco, nor intoxicating liquors of any kind; that he has never taken the name of God in vain, nor befouled his mouth with profanity; that he has never in his life spoken disrespectfully of his parents, but that he honors and loves them with all his soul; that he has always defended the principles of the Gospel and the servants of the Lord; that he has a testimony for himself that God lives, and that Joseph Smith was the Prophet through whom He restored the Gospel of Jesus Christ in these latter days, and that he hopes, by the help of the Lord, to ever be found working diligently or battling, if need be, in defense of the truth.—MATTHIAS F. COWLEY.

Don't Wait too Long.—Too many people keep the flowers they have plucked for you until the day of your funeral. Their songs of praise are not heard until your procession is passing their door. The mantle of charity does not become public property until put in use by the preacher who conducts the "last sad rites." If a man has flowers for me I want them while I am on earth and can smell their fragrance. They will do me no good sitting at the head of my coffin. The grass that is kept green about my last resting place will be of little avail to me on the other shore. Here is where I need the flowers and the smiles and the praise, not over there. If the fellow who is going around to the house after I am gone to see "if he can be of any help" will come around to-morrow, I can tell him how he can be of a whole lot of help. There will be plenty of them. It is all-fired short now. Carry your flowers to the living and sing your songs of praise at the dinner table. Don't wait for the funeral.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 6, 1905.

EDITORIAL

READING FOR THE LATTER-DAY SAINTS.

Not long ago we had occasion to ask a young Latter-day Saint if she read the Millennial Star, and the answer was a hesitating, "Sometimes."

The reply has set us to thinking, and we have asked these questions: Do the young people among the Saints generally read the Star? If not, why not? Do they read at all? If so, what?

The Star is the only publication issued in Great Britain under the direction of the Church and its authorities, and as such, it has an important part to play in the cause of truth. As a missionary journal, it should be an aid and inspiration to the Elders laboring in Great Britain; and as a magazine of instruction and exhortation, it should find a prominent and dear place in the hearts of the Saints. The varied interests of the work in these lands are remembered and provided for as much as possible.

If the children and the young people are somewhat neglected in the columns of the Star, the reason is, at least, partly due to the limitation of the little paper. We are, however, of the opinion that much of the matter presented each week is of interest to the young, and ought to be read by them.

Latter-day Saints should not cease their studying because they have been baptized and are Church members. When the young people in the various sects of the day receive their confirmation, it usually marks the end of their religious education, but this is not so with the Latter-day Saints. When persons, be they young or old, become members of the Church of Jesus Christ of Latter day Saints, they receive the Holy Ghost, and under the benign influences of that power their minds are illumined, their faculties are quickened, and they are in the best possible condition to grow in the knowledge of the Lord—and this knowledge consists of all that is good and true and beautiful. What Latter-day Saint does not wish to grow in these graces!

The growing minds of the young ought to be supplied with more than the cheap penny literature of the day. The environments of the young in these lands—their daily labor and companionship—ofttimes have a tendency to draw them away from Gospel influences. It is therefore of great importance that not only should they attend the meetings arranged for them by the Church, but as much as possible of the Church's literature should come within the home, to become silent companions of the right kind.

Of this literature, first in importance to the British Saints is the MILLENNIAL STAR; but there are other publications issued by the Church at Salt Lake City which also ought to visit the homes of the Saints in these lands. Some of these are especially adapted for the young, and therefore fills a need that the STAR cannot supply.

The following is a list of the publications issued under the direction of the various auxiliary organizations of the Church: "The Woman's Exponent," organ of the Relief societies, issued semi-monthly at 4s a year; "The Juvenile Instructor," published semi-monthly by the Deseret Sunday School Union, at 8s per year; "The Improvement Era," organ of the Young Men's Mutual Improvement associations, published monthly at 8s a year; "The Young Ladies' Journal," organ of the Young Ladies' Mutual Improvement association, published monthly at 4s a year; "The Childrens' Friend," published monthly for the Primary associations at 4s a year.

The question of expense will, of course, occur to all. Many would like to subscribe to these magazines personally, and have them bound into permanent volumes, but that may not be possible. However, the statement is true that "Man shall not live by bread alone," and some means should be provided by which this literature could be had by the Saints; and this is possible by a union of effort among the branches of the Church throughout the mission.

From this list perhaps the most helpful to the Saints in their scattered condition would be the "Juvenile Instructor," the "Era," and the "Journal." At least one copy of the "Juvenile Instructor" should be in every Sunday school in the mission, that the teachers and officers might keep in touch with the work of the Sunday School Board.

The Mutual Improvement association should also have the "Era" for the young men and the "Journal" for the young women. These magazines contain, besides much instruction regarding Mutual Improvement work, many interesting articles of a general character. The "Era" is a high class magazine of Latter-day Saint literature. The "Journal" with its beautiful illustrations, its stories, its poems, and its special departments ought to be a source of pure delight to the young women. Even where there is no Mutual Improvement association, a circle of friends might send in one subscription, and then pass the magazine from one to the other.

It is important that the members of the Church keep in touch with the spirit of the great latter-day movement which has for its object the saving of the world, and in no better way can they do this, next to being in obedient harmony with presiding Elders in the field, than to read the literature which the Church is furnishing to its members.

A WORD ON THE "WORD OF WISDOM."

HERE is a suggestion to the Saints: read the 89th section of the Doctrine and Covenants. If, not knowing on what it treats, you turn to it and find that it is what is called "A Word of Wisdom," don't treat it with unconcern, thinking you know all about that subject. The beauty of the Gospel is that its truths can stand repetition and close examination, and the more they are studied the more truth we find.

The "Word of Wisdom" is a revelation from God, "given for a principle with a promise, adapted to the capacity of the weak and the weakest of Saints," yet it is equally binding on any that may be called strong. Perhaps it is some time since you have read this revelation—read it again—read it carefully and see if you cannot find something that you did not see before.

The Lord desires His Saints to be strong and vigorous in body that they may more ably do the work which devolves upon them in regenerating the world. The Holy Spirit delights to dwell in clean and pure tabernacles. The Gospel comprehends salvation in its broadest terms, and the body is an essential part of our being. If there is anything, then, that we can do to keep it strong and healthy, that becomes as much our duty as to attend to our more spiritual needs.

Most of the laws of health laid down in the "Word of Wisdom" have now been accepted by the wise of the world. Many people abstain from strong drinks, tobacco, tea, and coffee as closely as do the Latter-day Saints, and it has been proved that these things are not good for the body; but these "weightier matters" of the law are not all that is contained in the revelation. A careful reading will make clear other truths not to be considered unimportant.

"All wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof." The expression "in the season thereof" suggests the wisdom of using the products of the garden as much as possible when they are in season.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or of famine."

Note the words "It is pleasing unto me." How delicately the Lord puts the admonition. He does not say "Thou shalt not," but, if we will do thus and so, He will be pleased with us. Do we wish to please the Lord? Here is certainly one plain and easy way by which we may do it—and it is just as certain that if we please the Lord we will benefit ourselves.

In another place (sec. 59) the Lord, speaking on this same subject, says: "Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion."

God's words are always "Words of Wisdom" to be studied and applied by His children.

N. A.

NEXT week we shall present to our readers an account of missionary experiences in Asia Minor—experiences wherein was heard, instead of the peaceful song of praise, the singing of bullets from hostile guns.

DURING the last two weeks President Grant has been visiting the confer-

ences in Switzerland, Germany, Denmark, Sweden, and Norway. He reports that progress is being made in all these countries. The Elders believe that "rest is rust," and are doing all they can to avoid the "rust." It seems to us that President Grant is doing about the same thing.

NEW mission headquarters have been purchased by the Church at 33 West One Hundred and Twenty-sixth Street, New York City. The new quarters will in every way be a great improvement on any place yet occupied by the mission. The house is large and well adapted for office and meeting purposes, as well as convenient for family use. The location is most desirable, being a few doors from Fifth Avenue, which is a broad street, and but one block from the subway, and two from the elevated road.

Arrivals.—The following missionaries arrived at Liverpool per s.s. *Arabic*, June 30, 1905: For Great Britain—James King, Moore, Idaho; Authnell Carter, Mount Pleasant; Edgar Petterborg, John N. McQueen, Preston; Le Roy Rees, Benson. For Scandinavia—Ole J. Larsen, Ogden; John O. Lofgren, Mount Pleasant. For Switzerland and Germany—Edgar B. Thatcher, Logan; Ivan A. Dahlquist, Salt Lake City. For the Netherlands—Le Roy T. Pickering, Salt Lake City.

Appointments.—The Elders who arrived for Great Britain June 30, 1905, are appointed to labor in the following conferences: James King, John McQueen, Scottish; Authnell Carter, Edgar Petterborg, Le Roy Rees, Liverpool.

Release.—Elder Lawrence Ritchie of the Scottish conference is honorably released to return home at his pleasure.

FROM THE MISSION FIELD.

Baptisms at Portsmouth.—The Elders laboring in Portsmouth send the following under date of June 28, 1905:

"We are happy to say that we had the pleasure of baptizing two honest souls at Stokes Bay, on June 26, Elder Charles H. Smith officiating. This being the first baptism here for several years the occasion gives us much joy.

Good Words from Grimsby.—A baptismal service was held at the Burgress Street Baths, Grimsby, July 1st, 1905, at which seven were added to the Church, the ceremony being performed by Elder Arthur C. Chadwick. President Griffiths was present and spoke briefly to the applicants on the importance of the ordinance. The Elders are again beginning to feel that there are still many honest souls left in this city who will yet be led to embrace the Gospel.

The Grimsby Sunday school held its anniversary June 25th, 1905. A creditable program was carried out, much to the encouragment of all concerned. Many of the children taking parts do not belong to the Church, but they are being taught the truths of the Gospel.

Baptisms in the North Sea.—Elder Horace T. Godfrey writes from West Hartlepool under date of July 3, 1905:

"I take pleasure in reporting a very successful baptismal service which was held here June 28, 1905. We first held a cottage meeting, attended by Saints and friends, at which Elder Horace T. Godfrey spoke on the principle of baptism, and showed the sacredness of the ordinance.

"We then went to the shore of the North Sea, where six honest souls went down into the waters of baptism, Elder Godfrey officiating. The confirmations were attended to on Sunday, July 2, in the testimony meeting. I feel that the Lord is blessing us with success in the West Hartlepool branch, for there are others who are investigating the Gospel with a desire to know the truth."

"THE PRAYER OF FAITH SHALL SAVE THE SICK."

Elder J. P. Cameron sends the following from Wisbeck under date of July 1, 1905:

"'Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up.'

"Is this promise in effect to-day, or is it not? Certainly the world will say it is not, and that signs no longer follow believers; and, it may be added: 'Who is so simple minded as to expect them? Do you not know that the signs and manifestations ceased with the apostles?'

"But those who have been initiated into the true fold of Christ, whose Church is built upon the rock of revelation, will answer: 'The same cause will always bring forth the same effect. If the prayer of faith saved the sick in former days, why should it fail to-day? Surely the Lord is no respector of persons.'

"While Elder Ira J. Boyce and I were laboring in the North Walsham district last spring, Mrs. Boon, a daughter of Sister Elizabeth Loades, was suffering from fits. When she came out of them her body and limbs were sore, and she would have the headache all the next day. Each attack would last longer and would come more often than the preceding one, until she became quite weak.

"Sunday, March 26, she attended our evening meeting. After the meeting she suffered from an attack which lasted one hour and forty minutes. Her mother became very uneasy, as did the rest of us, and she sent for the doctor. When he came he asked several questions about her, and tested her heart. He prepared some medicine for her and then left.

"She was feeling bad all next day, and in the evening she went off again. This attack lasted about the same length of time, but was much harder, and those who were around her thought she would die. They sent for the doctor again, but he said there was no use in going to see her, as he could do nothing for her. He said he would not deceive them, or make them believe that he could help her, for she was too weak, and would not live more than three or four days.

"What was to be done? The doctor had given her up, and said she could not live.

"Sister Loades had been reading her Bible, and by chance she read, 'And the prayer of faith shall save the sick, and the Lord shall raise him up.' She knew now what to do, and she sent her husband for Elder Boyce and myself to come and administer to her daughter.

"When we got there we found her lying on the floor perfectly unconscious, and it was a touching scene indeed to see the husband and children watching her, as if her time had come. Truly did the doctor say that he could do nothing for her, for she was past all earthly aid.

"We anointed her with oil, and sealed the anointing, promising her in the name of the Lord that she should get well, and scarcely had we taken our hands off her head, when she exclaimed, 'Oh, I do feel better now.' In two or three minutes she got up off the floor and sat on a chair.

"She has not had an attack since then, and the soreness and headache are no longer felt.

"The prayer of faith has saved the sick, and the Lord has raised her up."

EFFECTS OF PERSECUTION.

A RECENT issue of the *Chattanooga News* contains an interview with Elder Ben E. Rich, president of the Southern States mission, from which the following extract is taken:

"The reporter asked Mr. Rich what effect the 'Smoot investigation' and the numerous attacks upon his Church are having with the missionary work in the south, to which he answered:

"We have no cause for complaint. The strongest weapon we have to meet is the spirit of indifference to our work. When nothing is said about our people, it is hard for our Elders to engage the people in conversation upon principles of our faith; but when the papers are filled with glaring headlines concerning the 'Mormons,' there are no such obstacles in our path. Brigham Young once said that every time 'Mormonism' is kicked, it is kicked up hill, and we find by our experience that in times like this there are more thoughtful, conservative men who make up their minds to know for themselves just what this peculiar people believe, than there are during periods when no commotion is raised against our people. You know, Ben Butler was once interviewed by a newspaper reporter, and was asked by the gentleman what he could say about him, to which Mr. Butler replied. 'Young man I don't care a continental what you say about me, just so you say something, and keep me before the public; but for heaven's sake don't let me drop out of sight.' Our history shows that we always grow faster when we are talked about, especially when we are lied about. There are more letters coming to this office from prominent men, including ministers of various denominations, asking questions about our faith, and making requests for literature, than ever before in the history of this mission. Yes, sir, we feel just as happy as a big sunflower that nods and bends in the breezes. We have been 'vaccinated' and we are not afraid of anything on earth. We have more demands for missionary calls than our force of Elders can respond to. Our baptisms are

increasing and our Saints are happy. You will be surprized, no doubt, when I tell you that it takes more than $150 a month to carry our literature through the mails to those who are asking for it. Six weeks ago I placed an order for 30,000 pamphlets, and I have just closed a contract for 300,000 more."

"What effect is this crusade having on your young people?" Mr. Rich was asked.

"Our young people are in no danger. They are taught to study the faith of their parents and are able to stand the test. My family was here in the south for six years and all my children have attended all the churches in Chattanooga by my request. They are not in ignorance of the principles of the faith of these churches, nor are they in ignorance of their own religion. If any of your ministers imagine they are, I will simply state that I have a son here now who is 17 years of age, and who is willing to accept an invitation to come to the home of any of your pastors, taking with him King James translation of the Bible, and they have my consent to go after him and try to point out the errors in the faith of his fathers. He will go alone and I shall not tremble during his absence. When the ministers are through with him I imagine they will begin to understand about how our young people in the 'Mormon' Church stand. I am going away in a few days to hold my conferences in the various states and expect to be absent several weeks, so I sincerely trust that during my leave, some good man will feel called upon to take up a missionary labor with my boy referred to."

AN INTERESTING INTERVIEW.

(*Concluded from page 421.*)

"We go hungry that day," said Apostle Penrose, "so that we may know how it feels to go without food."

"Yes," said President Smith, "that is the 'Mormon' way of keeping Lent—fasting the first Sunday of every month. Then we have our Womens' Relief society which works in conjunction with the Church authorities in caring for the poor and the needy. In every way we endeavor to look after our own people, and if there have been a very few 'Mormons' who have been in the country poor house, we are all taxed and these institutions are helped to be maintained by our money."

President Smith then entered into considerable detail concerning the aid which the Church, out of the tithing fund, had extended to colonies in Utah, Colorado, Arizona, and Canada, in the way of furnishing funds for irrigating purposes, buying seed for future crops, and, in short, helping the people to help themselves. The purposes for which the tithing fund is used, such as missionary work, church publishing houses, education, etc., have already been touched upon in a previous article.

"You are charged, Mr. President, with having practically stated, in your address in the Tabernacle, on Sunday, March 12th, that you did not tell the truth regarding divine revelations while before the senate committee on privileges and elections at Washington."

"I told the truth, and the exact truth, in Washington, and I told the truth, and the exact truth, in my address in the Tabernacle," was President Smith's

emphatic answer. "Those truths harmonize exactly. I defy any man to read both statements and then show them to be in fair and just conflict. At Washington, Senator Dubois, of Idaho, who had been most inimical to me during my hearing, never ceasing in his efforts to place me in a false light, tried in every way to get me to say something inadvertently, and then get me to withdraw it, so that he could ask me, 'When were you inspired, and when were you not?' I saw his purpose from the start, and was determined not to be drawn into any trap. I stand by my answer, made to his question, and which Senator Foraker of Ohio, and Senator McComas of Maryland, the latter certainly not friendly to me, said was 'intelligent and satisfactory.'"

"It is charged that you are trying to prevent free speech in the Church by excommunicating those who raise their voices in opposition to your will."

"In my Tabernacle address I dealt with that question," was the reply. "I said there that we will not fellowship the ungodly. We will not fellowship those who raise their hands against God and His holy priesthood that He has restored to earth, and we have a right to say that we will not fellowship such. Do we interfere with their liberty of speech? Not in the least. We give them more liberty by withdrawing from them the hand of fellowship, for while a man is connected with a society, while he holds a standing and association with it, he is under more or less restraint; but to cut him loose and let him drift, let him go, gives him the utmost liberty of speech and conduct. No man has ever been curtailed of his liberty by the Church. No man's mouth has been sealed by the priesthood."

"The Church does not disfellowship for free speech," said President Lund, "but for evil speaking and libel."

"The Church distinguishes, as do all sensible men," said President Smith, "between freedom of speech and license of all speech. Moreover, no member is exempt from the law of the Church. I am as amenable to it as anybody else. If any man has a complaint against me, he has but to go to the bishop of my ward and prefer charges, which is the proper person and proper tribunal before which to cite me, not on the streets and in the newspapers, nor in the congregations of the people."

"Is there danger of a schism in the Church?" President Smith smiled at the thought. "I know of none. I have heard of none, nor do I expect one. At the general conference of all the Church, to be held here on April 6, some person may rise up and oppose the sustaining of the officials. It has happened in the past, but it will be but the act of one man. Listen to this:" Then the president read a report from one ecclesiastical division setting forth that its representatives to the general conference had been unanimously instructed to sustain President Smith. President Lund told of one large Stake of Zion, with a population of 10,000 'Mormons' whence it was reported that the teachers had visited every family and found but two persons who had complained of President Smith, and that only because he was connected with so many corporations.

"We ask no favors," said President Smith, in conclusion. "All we want is a free field and a fair fight. We would like to be treated honorably. We would like people to come here and learn the truth, find out about us, and what we are really doing. There is nothing here we need care to conceal. We only desire that the truth may be spoken concerning us."

IN LIFE'S SCHOOL.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
The heavenly land;
And when I reach life's summit I shall know,
And understand.

On life's rough sea, I cannot trace the course
My ship must take;
But, looking backward, I behold afar
It's shining wake,
Illumined with God's light of love; and thus
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise and strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always fully understand
The Master's rule.
Nor always quite complete the tasks He gives
In life's hard school,
But I am learning with His help to solve
Them, one by one;
And when I cannot understand, to say,
"Thy will be done."

SELECTED.

DIED.

HEDGES.—At Brockhurst, June 21st, 1905, Robert Joseph Hedges, aged 68. Brother Hedges was a faithful Latter-day Saint, always kind to the Elders who came his way.

CONTENTS:

An Interesting Interview 417
Apostle Hyrum M. Smith 422
Editorials:
Reading for the Latter-day Saints 424
A Word on the "Word of Wisdom" 425
Editorial Notes 426
Arrivals 427
Appointments 427
Release 427
From the Mission Field 427
"The Prayer of Faith shall Save the Sick 428
Effects of Persecution 429
Poetry: In Life's School 432

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